A SERMON ON The Reſtoring of the COYN

With reference to the State of the Nation, and of the Church therein.

By a Miniſter of the Church of *England*.

Iſa. i. 25. *I will turn my hand upon Thee, and purely purge away thy Droſs, and take away all thy Tin.*

LONDON,

Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns*, the lower End of *Cheapſide*, near *Mercers Chapel*, 1697.

To the Right Worſhipful Sir Henry Aſhurſt, *Baronet.*

Honoured Sir,

IT is no ſmall inconvenience of the late deficiency of the Coin, that it hath occaſion'd ſo much unprofitable Diſcourſe; that in all Companies, almoſt nothing is talked of but Money: There is a Divine Chymiſtry, and Holy Art of Extracting out of any Common Subject, ſome Heavenly and Spiritual Matter: It were well if we could take occaſion from the multitude of words about the late debaſed, and now regulated Coin, to affect our own and others Hearts with the depravity of our natures, and the neceſſity of their recovery by Grace; with the Corruption of the Land, and what hope of Reformation; whatever private Perſons may do towards it, at leaſt by earneſt Prayer, and by beginning at home: Church-Reformation is much promoted by Family-Religion, and that muſt begin with perſonal Dedication. It is a true ſaying, Corruptio optimi eſt peſſima, *next to the Corruption of the Miniſtry, that of the Gentry is moſt to be bewail'd: How ſad is it when they who ſhould help forward the Reformation, do themſelves moſt*

need it! But as when the Coin was most corrupted, there was always some good, so hath the Lord yet a Remnant in this Land, and the Lord add unto them (how many soever they be) an hundred fold: *When I have heard of your Zeal for God and his Interest in publick and private Stations, I could not but say, I have known few amongst the great Ones* like minded: *It is upon this account that I have made bold to set your Name before this Sermon, that whereas I have not the vanity to think that it should come into the hands of many (if any) of those Noble Patriots to whom I have addrest my self in the Body of it, the substance of that part of it may be communicated to them of your acquaintance in your Familiar converse with them, but in your own more efficacious words, and with greater enlargements than the necessity of my keeping within the narrow bounds of a Metaphor would admit of in this Discourse: And yet I have said so much to those whom I so much reverence, that a modest shame obligeth me to withdraw my Name, lest it should be known to come from so mean a Person; and I shall seek other ways to make it known, how much I am,*

Your most Humble,
And most obliged Servant.

Jeremiah 6. 30.

Reprobate Silver ſhall Men call them, becauſe the Lord hath Rejected them.

WHether this Cenſure of the People of *Iſrael* be a continuance of Gods words to the Prophet, begun, *ver.* 27. or whether they be the Prophets Words in anſwer to the charge there given him, *I have ſet thee for a Tower--that thou mayeſt know and try their way*; Evident it is, that thereby is repreſented to us the great Corruption of the Church and State of *Iſrael* at that time, under the ſimilitude of Debaſed and Corrupted Coin. *Ver.* 28. *They are grievous Revolters--they are Braſs and Iron, they are all Corrupters.* Which is further amplified, 1. By the Pains that had been taken, and Means uſed to remedy this Corruption. *Ver.* 29. *The Bellows are burnt, the Lead is conſumed of the Fire, the Founder melts in vain: for the wicked are not plucked away.* 2. By the Rejecting and Caſting them off, thereupon *Reprobate Silver*, Refuſe Coin, *ſhall Men call them, becauſe the Lord hath rejected them.* Doct.

Doct. *The State of a Church, with respect to the degeneracy of the People, is like that of a Land, with respect to the debasing of the Coin; they are like Reprobate, Refuse, and Rejected Money.*

The same similitude is used by the other Prophets, *Isa.* 1. 22. *Thy Silver is become Dross.* Ezek. 22. 18. *The house of Israel is to me become Dross, all they are Brass, and Tin, and Iron, and Lead in the midst of the Furnace.* Which is not spoken as to those Metals in themselves, but as used to Corrupt the Silver, and Debase the Coin, which Metaphor is largely persued in the following verses, to note how they were like Money, that was first Corrupted, then Reprobated and Refus'd, which the Government would Reject, and forbid to be Own'd, or to pass Currant any more; *Reprobate Silver shall Men call them,* &c. What the Case of this Land hath been, with respect to the debasing of the Coin, almost every one is sensible of, and hath felt more or less; Had it not been timely restor'd, it might have proved ruin to the Nation: Now this similitude doth so suit the Condition of this poor Church and

and Nation, with reſpect to our great degeneracy, that unleſs ſomething be done for a more effectual remedy, our Caſe muſt needs be ſad indeed. The conſidering of the Parallels in the Doctrinal Part, may help to prepare us for the Application.

1. Heretofore there was good Coin, of the right Stamp, of the full Weight; *Currant Money of the Merchant.* The conveniency and uſefulneſs of which for Trade and Commerce no one doubts of: Now this doth aptly ſet forth the happy condition of a Nation where Religion flouriſheth; and Holineſs and Righteouſneſs are, as it were, the currant Coin of it. That place in *Iſaiah* 1. 22. that ſpeaks of the debaſing the Silver, hath reference to what goes before, *ver.* 21. *It was a faithful City, it was full of Judgment, Righteouſneſs lodged in it:* It was *pure Coin*, though now *Adulterated.* Indeed if we were to ſeek for a time when there was no corrupt Money in the Land, we muſt run it up to Ages long ſince paſt; So if we ſeek for perfect Purity, we muſt look as far, as to the ſtate before the Fall, when God *made Man upright*, and inſtamped upon him *his own image*, and there was no diſagreement from the

Standard and Rule of his Holy Law: Yet there have been days since that, when there hath been a greater comparative Purity, as in the primitive times of Christianity, and next to them in the year after the Reformation; so that it might be said of the Churches that they were like pure Silver Coin in the same respect, as it was said of *Jerusalem*, in that forecited place, in the days of *Asa* and *Jehoshaphat*: And though it cannot be deny'd that there may be a great fault in saying, *The former times were better than these*, Eccles. 7. 10. Yet that is to forbid a murmuring at the Judgments in our days, and not to prevent our Humiliation for the sins of them; though there hath been all along some bad Money, yet we can all remember the time when it was much better than of late: There were Faults and Corruptions in the days of our Fathers, but it is yet within the memory of some alive, when there was not such a flood of Debauchery as hath broken in since; and many that are no ways factiously inclined, have given a true Report of that Zeal for God that was amongst the Professors of Religion heretofore, that seriousness in their Families, circumspection in their lives;

of

of that encouragement that the power of godlineſs met with, from Perſons of Great Name and Note, in the Counties and Places where they dwelt.

2. There hath been of late a great debaſing of the Coin. Part of it Embezelled, and the weight Diminiſhed; part of it Adulterated, the Stamp Chang'd; ſome plain Braſs to every eye, the reſt more cunningly Counterfeited, but preſently diſcovered by a more diſcerning ſight. The dangerous condition in which the Land was a while ago on this account, doth repreſent to us our danger ſtill, with reſpect to higher Corruptions; where it is to be hoped that there may be the True Stamp ſtill: Yet is our Spiritual ſtate like that of the Coin, *Impair'd*; the Ancient Seriouſneſs, Piety and Charity, much clipt off; the Letters miſſing by which it was wont to be known; *by this ſhall all men know that you are my Diſciples, if you love one another*; Our diviſions have been to us what the Sheers and ſuch like Inſtruments, have been to the Money. With others it hath been yet far worſe; there is nothing of the Royal Coin left; they have another Stamp upon *Braſs* and *Iron* waſh'd over, *Ezek.* 22. 18. What a mix-

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ture of falſe Doctrines and Blaſphemies (witneſs the late ſpreading of Socinianiſm and Deiſm) of Debauchery, and wicked Practices, Drunkenneſs, Uncleanneſs and Prophanation of the Lord's Name and Day, hath there been with the poor remainder of a Chriſtian Profeſſion! The Braſs is apparent, *By their Works you ſhall know them*: Though others have cunningly diſguiſed their Wickedneſs, who yet lye open to the All-diſcerning Eye of him, *who trys the Hearts and the Reins*. It is true, the Corruption of the Coin was not all at once, but in a few Months ſpace, it grew worſe at laſt than in many years before. The ſinful Corruption of this Nation hath been a gradual thing, and whither will it proceed if it be not yet at the height, and if ſome ſtop be not put to the dayly increaſe? Already is the Land reduc'd to as miſerable a Caſe, as ever the Coin was. For, (1.) Sin has obſcur'd the glory of it: There was always ſome good pieces where the Coin were at worſt, and uſually ſome Silver in the moſt debaſed Piece, but the luſtre of the Coin was loſt It is (2.) rendred Deceitful and Hypocritical, as *Iſrael* was call'd, *Iſa.* 10. 6. The Counterfeit Coin was perpetually cheating, and deceiving

deceiving thoſe that had to do with it. And thereby (3.) It is become worthleſs and contemptible, *nigh unto curſing*, ready to be *rejected*, like Coin that could not be uſed, it was ſo Adulterated, or as the Prophet uſeth another ſimilitude, *Jer.* 24. 8. *Like figs that could not be eaten, they were ſo evil.*

3. Many attemps were made to prevent the miſchief, but all prov'd ineffectual, ſo long as the corrupted Coin was ſuffered to paſs currant. Indeed the more ignorant ſort ſaw not the cauſe of the Miſchief, nor the need of a remedy: They thought and ſaid, *That if their Money might but paſs according to its denomination, tho' it was made of Leather, it was all one to them.* Others that underſtood better did dread the conſequences, and did ſomething to prevent them; private Perſons in their places, and the Governours in theirs; many of the counterfeit Pieces were ſtopt, and broken, that they might cheat no more; many of the Debaſers and Coiners were taken and *ſuffered the due reward of their deeds*; but all this was inſufficient to put a ſtop to the Corruption, on the contrary, it grew worſe and worſe. This is ſet down in the verſe before the Text, *v.* 29. *The Bellows are burnt,*

burnt, the Lead is consumed of the fire, the Founder melteth in vain: for the wicked are not plucked away. Which may in the general Note, that the Land in respect of Moral Corruption, was not only like debased Coin, but worse; because it was more easie to redress the State of the Coin than of the Land: But indeed this verse hath some difficulty as to the Application of the Metaphor, for the *fire* is wont to be the last remedy, and to prove effectual to the designed end, and so we find it used in the Parallel places, *Isa.* 1. 25, 26. *Ezek.* 22. 22. I conceive therefore that the similitude must signifie something else *here*, and something less than it doth in the other places, *viz.* The Preparatory and Precious Methods that were used (before the *Rejection* spoken of in the Text) which all miscarry'd: Here were *Bellows* provided, and *Lead* (used then instead of Quicksilver) to have facilitated the melting; here was the *Founder* ready, but all *in vain*, Why? *because the wicked was not plucked away.* The debased Coin was still Currant; the Founder melts his Lead, and consumes it for nothing. Hath it not been thus in our Land? It is a strange stupidity of some, that they are against

againſt all attempts of a Reformation; they would have all things go as they do; Hereſies, and Debaucheries let alone: But yet attempts have been made, ſome private ſtop put to the Corruption in ſome places; Publick Proclamations againſt Debaucheries, Orders againſt Hereſies, Commiſſions and Conſultations about Church-Reformation. Nay, here hath been ſomething of the *Fire* kindled, the *Bellows* and *Lead* prepared. Noting either the preaching of the Word, or the preparatory Judgments of Plague, Fire, Wars, and ſuch like *Calamities*, all which are ineffectual *becauſe the wicked are not plucked away*. It ſtill grew worſe while the debaſed Coin paſt currant.

4. At laſt the Government reſolv'd to make a thorough work; they wholly *rejected* the debaſed Coin, that it ſhould no more paſs by the Name it did (*Reprobate*, or Refuſe, *Silver ſhall Men call it.*) They order'd all the corrupted Money to be brought to the fire, that nothing ſhould go but according to Weight and Standard, and that the whole at laſt ſhould be made New, more excellent for beauty, ſafety and uſefulneſs than ever before. *The Lord hath rejected it*, ſaith the Text; But, alas! *who ſhall*

live when God will do this? When (1) God shall pour contempt upon the prophane in the eyes of the World, and shall *separate the precious from the vile*; so that they shall not pass currant as Men in fashion that blaspheme the Name of God with their horrid Oaths, and ridicule Religion as a Cheat and Priestcraft; when they shall not call the *proud happy*, but, *Reprobate Silver shall Men call them.* When (2.) all things shall go by weight and measure, as reduc'd to the standard of the Word; when things shall not go by meer name, as we have called that a Shilling which was not half weight, nor a quarter worth, but as *weigh'd in the Ballance of the Sanctuary.* When (3.) upon bringing the rejected and refuse Silver to the flame, *all things shall become new*, and the Church restor'd to its Beauty and Excellency as the Coin is. This is admirably represented, in *Ezek.* 22. 19,--22. and in other places. Now whatsoever way the Lord will work this, whether by Magistrates whom he will spirit and stir up for it; or by Afflictions, sometimes called a *Furnace*; or by greater Effusions of his Spirit in the preaching of the Word; or whether by all these together, sure we are, *that he will be*

like

like a refiners fire, Mal. 3. 2. And there will be theſe two things in it.

1. Great Wrath upon ſuch as ſhall be found debaſed and corrupted, and ſo refuſed and rejected, *Pſalm* 119. 119. *Thou putteſt away all the wicked of the Earth like droſs*; They deſpiſed God, his Ways and his People, they counted them as the Off-ſcouring of the World, and they themſelves ſhall be lightly eſteem'd, *Ezek.* 22. 20, 21. *As they gather Silver, and Braſs, and Iron, and Lead, and Tin, into the midſt of the Furnace to blow the fire upon it, ſo will I gather you in mine anger and my fury---and I will blow upon you in the fire of my wrath*, &c. The Judgments of God are very ſearching and deſolating upon the wicked many times in this World, as we have inſtances in Church-Hiſtory all along, even ſo as to be an Emblem of the great Judgment to come, and to expreſs, *Rev.* 3. 3--- *I will come upon thee, and thou ſhalt not know what hour I will come upon thee.*

2. Great Mercy to the Church afterwards, for upon the rejecting the wicked, the Church is reſtored, *Prov.* 25. 4. *Take away the Droſs*

from the Silver, and there ſhall come forth a Veſſel for the Finer; which is apply'd in the next Words to the *taking away the wicked*-- verſe 5. Divers of the Prophets ſpake of this *Mal.* 3. 3. *He ſhall ſit as a Refiner, and Purifier of Silver: and he ſhall purifie the Sons of* Levi, *and purge them as Gold and Silver, that they may offer to the Lord an offering in Righteouſneſs.* He may poſſibly begin with them in Judgment for their Corruptions, and in Mercy for their Recovery, that they may be inſtruments in reſtoring others. Of whom another Prophet ſpeaks in the ſame manner, *Zech.* 13. 9. *And it ſhall come to paſs, that in all the Land ſaith the Lord, two parts therein ſhall be cut off and die, but the third ſhall be left therein; and I will bring the third part through the fire, and will refine them as Silver is refin'd, and will try them as Gold is tried: they ſhall call upon my Name, and I will hear them,* &c. Here is a remnant reſerv'd and reſtor'd, made bright and Illuſtrious, like New and Beautiful Coin. The like we may ſee in *Iſa.* 1. 25. and 4. 3, 4. Of which, further Uſe may be made in the Application, to which we ſhall now proceed.

Uſe

Uſe 1. This may be uſed for a ſerious Exhortation, that you be not found amongſt the Corrupters, and Corrupted Ones, whom the Lord will reject. The old debaſed Coin paſt a great while; it went currant, partly through faultineſs, and partly through ignorance; *The wicked have not been plucked away*; ſome have continued in the Church through neglect of Diſcipline, and others by reaſon of their Waſhes and cunning Artifices have not been diſcovered to be what they are: What will you do when you can paſs currant to longer? *there is a day that will manifeſt every mans work, for the fire will declare it.* If thou continueſt a prophane Enemy of God and Godlineſs, a malignant Hater of ſeriouſneſs and ſtrictneſs in Religion; if under the waſh of an outward Profeſſion, thou wilt ſtill cheriſh Malice, Uncleanneſs, Worldlineſs, or ſuch like Luſts in thy Heart, thou wilt be *rejected*, refuſe Coin, *reprobated*, and caſt off by the Lord. *Hearken* therefore in time to the Word of the Lord, *that God may hearken unto you.*

1. See that you have the image of God inſtamp'd and renewed upon your Souls: When the Coin was debaſed, they melted down the Money that had the right ſtamp they corrupted it with the baſer Metals of Braſs and Iron, and placed a counterfeit Stamp upon it; this was our ruine at firſt: By the Fall the Image of God was loſt, and defac'd, and a contrary *image* ſtamp'd on the Soul: There muſt be a reſtoring the King's *Image* again, the debaſed Coin muſt be broken with the Hammer, melted with the fire, and made ſuſceptible of a new ſtamp; How admirably doth this ſet forth the work of Grace upon the Heart! *Jer.* 23. 29. *Is not my word like a Fire, ſaith the Lord? and like a Hammer that breaketh the Rock in pieces?* Thou muſt be broken by the Hammer of the Law, and melted down by the Goſpel, and the Lord's *Image* muſt be renewed upon thy Soul, *Col.* 3. 10. *And have put on the new Man which is renewed in Knowledge, after the Image of him that Created him.* And in the other Epiſtle, *Eph.* 4. 24. it is ſaid to be after God, that is, *after his Image*, which we are told there, doth conſiſt *in Righteouſneſs and true Holineſs.* So that the great Queſtion, which you muſt put

to

to your Souls, is, *Whoſe is this Image and Superſcription?* Is it after *Chriſt*, after his likeneſs? have you receiv'd *Grace for Grace*? Is there Grace in you, anſwering to the great Patterns and *Exemplar* in him, as in the Coin *face anſwers to face*, and one part and feature to another? It will come to that at laſt, that no Coin will go currant, but what is new. *All old things muſt paſs away, and all things become new*, 2 Cor. 5. 17. The Apoſtles words reſpect another ſimilitude, but may be applyed to this, 1 *Cor.* 5.7. That you muſt *be a new lump*, or Maſs, on which a new *Image* muſt be ſtamp'd. There muſt be *a new Heart and a new Spirit*, Ezek. 36. 26. From whence proceeds *newneſs* of Life and Obedience: And as the old Coin is ſtill wearing away, and the new Money increaſing; ſo muſt the *old Man* be decaying, as *crucifi'd with Chriſt*, Rom 6. 6. put to a lingering death, till at laſt there be no more of it; and the *new man* muſt increaſe, till Grace comes to be perfected in Glory.

2 See that in your whole life and courſe you be according to the *Standard*, and full Weight. It was the charge upon that Remiſs Church of *Sardis*, in which we are nearly concern'd,

cern'd, *that the Lord had not found her works perfect before God*, Rev. 3 2. *not filled up*; but like Coin impaird and embezelled, that would not hold weight. The Goſpel requires good Works, as well as the Law, though not for the ſame ends: and the one is a *Standard* as well as the other, if he weighs us in the Ballance of his Law, and Covenant of Works there is no Righteouſneſs, but that of Chriſts, which will hold weight: But ſincerity is a kind of Evangelical perfection, and ſo own'd in the Covenant of Grace; and ſad is our caſe, if God ſhould write upon us, *TEKEL, thou art weigh'd in the Ballances, and art found wanting*, Dan. 5. 27. There are many frothy vain Perſons of empty light Spirits that have no ſolidity; *Examine your ſelves*, ſaith the Apoſtle, *prove your own ſelves*, 2 Cor. 13. 5. Where he uſeth a word, that is alſo made uſe of for the Tryal of Metals of which Money is made.

Uſe 2. This may further be improv'd by way of caution, that you take heed of murmuring and fretting about the difficulties occaſion'd by the Coin at this day, when you have more reaſon to lye low before God in ſorrow, and

and humiliation. Murmuring hath been one of the prevailing ſins of *England* of late, as it was of the Children of *Iſrael* when they came out of *Ægypt*; there are many circumſtances that are much alike in both Nothing hath more exercis'd the Tongues, and fill'd the Hearts of many this laſt year, than the difficulties about the Money: *No Man ſmites upon his thigh and crys, what have I done?* Each one murmuring at others, the wiſeſt Councellour and Counſels cannot eſcape them; they *fret themſelves againſt God and the King, and look up.* Sometimes they murmur at the inconveniencies occaſion'd by the Calling in of the Coin, the ſtoppage of their Trade and Commerce, the hinderance of the War, and of the Peace, and Deliverance hop'd for by it; at other times at the difficulties in amending the Coin, the delay of it, and the fruſtrating ſome attempts that have been made to reſtore it.

Now not to argue againſt this murmuring from the General Heads of the Sin and danger of it; I deſire only that they who murmur in this Caſe, would reflect upon themſelves, and enquire whether they have not more cauſe to

mourn, than to fret upon this account. Let it be considered

1. Whether you are not the Persons that have caused this Calamity, this Debasing of the Coin; I do not mean whether your sins as well as others, have caus'd it meretoriously, as sin brings down all Judgments, but whether you have not been instrumental in procuring these inconveniencies, which have lain heavy on your selves and others. They that suffer'd justly for their Treason, and a kind of Robbery of the whole Nation, in Clipping and Coining, were not the only guilty Persons; it must needs be that they have other Confederates, Accessaries to their Treason and Theft, who help them to all that broad Money which they clipt and melted down; which Confederacy is doubtless an *Iniquity*, that ought to be punished by the *Judges*; but I hope this guilt lies (comparitively) but among a few. There is yet a more general Sin to be bewailed, which was always accounted a heinous piece of injustice, till the temptation grew too strong for many; the putting off false and counterfeit Money in their dealings one with another,

another. How many made no conſcience of putting off Braſs and Iron for Silver, becauſe, ſay they, we took it for good our ſelves; which is but in other words, to cheat others, becauſe they themſelves were impos'd upon! It was this common practice that encourag'd the pouring in ſuch vaſt quantities of debaſed Money upon us: I doubt not, now the Temptation is over, the Conviction will be more eaſie, that it is the ſame ſin to put off counterfeit Money knowingly, as to put off counterfeit Goods: A ſin ſo general, ought to be publickly acknowledged, and bewail'd by the Land; and ſhall the guilty perſons murmur at that which they caus'd, at an Evil which they have encouraged and procured!

2. Whether you your ſelves are not like this debaſed Coin, this *reprobate Silver*, this refuſe Money, which is now *rejected*? How little good, and how much bad would there be found, if now you are brought to the Ballance? Let me only put the Queſtion to your Hearts in reference to the pretences of your preſent Murmuring.

1. You murmur, that the badneſs and deficiency of the Coin hath hindred your Trade, and ſtopt the ſucceſs of the War; upon this ſome fly out into extravagant expreſſions, which I liſt not to repeat. Now I beſeech you conſider whether the greater corruption of your lives hath not more hindred the progreſs of the Goſpel, and the deſired deliverance. Is not the Goſpel of more concern than your Trade, and the intereſt of Chriſt in the Land than your private intereſt? and yet this is that which you have hindred. You are degenerated and debaſed, become, as the Prophet ſaith, *Braſs, Tin, Iron* and *Lead*; *Braſs* for Impudence in Sin, *Tin* for Hypocriſie, *Iron* for inflexibleneſs, *Lead* for ſtupidity; and hath not this more hindred the work of God in the Land, than the bad Money hath hindred your work? You your ſelves have been the *Achans* that have *troubled our Iſrael*: It was not the want or the badneſs of the Coin that hindred the ſucceſs againſt the Enemy, ſo much as the abounding of ſin in the Land. *Oh that my People had hearkned unto me, and Iſrael had walked in my ways, I ſhould ſoon have ſubdued their Enemies, and turned my hand againſt their Adverſaries,* Pſal. 81. 13, 14.

Or

Or, 2. You murmur that there are delays in amending and reſtoring the Coin, that ſome attempts have fail'd, and many diſappointments are met with that were not expected: But ought you not to conſider, how many more apparent miſcarriages there have been of the attempts to reform you? Here have been delays as to the Coin, but you ſee ſomething is done; a great deal of new Money is come abroad, but what hath yet been done amongſt you? though ſome attempts as to the Money, have miſcarried, yet others do ſucceed; but all the ſeveral methods to reform you have in great part failed. Such exceeding difficulties do they meet with, who have attempted a greater purity in Church and State, that they are ready to give it over, as a hopeleſs undertaking. So refractory have Sinners prov'd, and averſe to Reformation, that there is need of all fitting Arguments to perſuade thoſe, whoſe work it is, to overcome the diſcouragements they have met with, and to ſet about it, in good earneſt; which brings us to another Uſe.

Uſe 3. By way of Addreſs and humble Application to them who have been the Reſtorers of

of our Coin, that they may become *healers of our breaches, and restorers of paths to dwell in.* I doubt not when the heat of Mens passions is a little over, the whole Nation will thankfully acknowledge your Wisdom and Care in the late Regulation of the Money; and the more serious part of it will especially take notice of your delivering us from so great a Snare, as was the customary putting off bad Money to one another, almost at last without Reluctancy. Now it hath been prov'd that our Land is become by sin, like corrupted and debased Coin, and that the Reformation of it is Gods Work, who useth what instruments he pleaseth; And Oh that it might please him to put it into your hearts to do as much for the interest of his Church, as you have done for the interest of the Nation! that you may resolve to sit *de die in Diem*, as one *grand Committee for Religion*, till all things are brought to the Ballance, and reduc'd to the great Standard of the Word. You have been sensible how much the honour of the King is concern'd, that the Coin should be such as he should own; and is not the Lord as jealous of his Ministry and Ordinances, on which he hath set his Stamp? I will

only

only set before you, your own example, Do as you have done for us, *and the Lord shall be with you.* You have delivered us from the corrupted Coin, you have refused and *rejected* it; deliver us also effectually from Debaucheries and Prophaneness; put a greater restraint upon the boldness of Hereticks, *that deny the Lord that bought them*; what you find amiss in the Church, redress it; and begin, as God himself doth, with *the Sons of Levi.* His Majesties Commission to the late Convocation, 1689. will inform you of the particular grievances, and you do not want Eminent Lights set up in the highest places of the Church, to assist you in the redressing of them. You have encouraged the good Money to come abroad freely, which heretofore was hoarded up; and can it be for the glory of God, that so many Persons should be hoarded up, and confin'd to private & separate Assemblies, whose Labours are much wanted in the Church, had the comprehension gone along with the *Toleration* seven years ago, it had doubtless been more for the interest of Religion in general, as well as for the Church of *England* in particular. You have taken care, that the old Money, not yet spoil'd,

should

ſhould be Recalled and Recoined: It hath been formerly unqueſtionably currant, the Nation hath flouriſhed in the uſe thereof, yet when you ſaw that the Hammered Coin was liable to be abuſed ſtill, and like to breed quarrels amongſt the People, in Wiſdom you thought fit to remove it, and to exchange it for that which is more bright, and ſafe, and uſefull: Let it pleaſe you to conſider, whether there be not ſome *Rites and Uſages*, thô not debaſed by ſuperſtition, yet unneceſſary and ſubject to abuſes, *which have bred quarrels in the Church for above a hundred years together*, and whether they may not be chang'd for ſuch as are more unqueſtionably uſeful: eſpecially when this difference is obſerved, that the old Money which you call in, hath had on it the Royal Stamp, whereas theſe Uſages pretend only to a bare allowance to paſs for a time, and are more like to the ſmall Money, which I remember many years ago was ſtampt by private Shop keepers, which by the leave of the Government, went currant for ſome years, within the narrow Bounds aſſigned them: But it hath ſince been found much better, that even Farthings ſhould have the King's Stamp, and nothing ſuffered but what may paſs currant through the Land.

I doubt not but in the ſetting about ſo great a work as is the Reforming a corrupted Land, you will meet with many difficulties, and you will not want thoſe who will on purpoſe lay rubs in your way; but give me leave to ſay, they can propoſe no Objections, but what you have anſwer'd your ſelves, nor are there any Obſtructions but what you have already broke through in the like caſe.

Should it be objected that we have a good eſtabliſhment already, that there are many good Law's againſt corruptions in the Land, many good Conſtitutions in the Church, and actual endeavours already made for a Reformation of what is amiſs; was it not alſo ſo as to the Coin? was there not a good eſtabliſhment of it formerly, good Laws about the taking and refuſing it, and care taken for the preventing and redreſſing of the abuſes of it? yet you ſaw cauſe to do ſomething more, and more effectually than ever had been done before in our days.

It will be objected, That alterations are dangerous; there will be thoſe that will cry out, as if the Church were in danger, if you remove but a Ceremony, but you have got over this ſtumbling Block too; for there have not

wanted those that would have amused you and the Nation, with fears and jealousies, as if you were ruining the Land, when you were restoring the Coin. You easily perceiv'd that these out-crys came from a selfish private interest, and unconcernednes for the publick good.

It may possibly be further said, that should you do all that is desired, there would be still faults and corruptions, still quarrels and factions, that some Men will never be satisfied, whatever is done in, and for the Church; and is not the same thing said as to the Coin, that there will be Counterfeits of the New Money too; quarrels amongst the people about it, and some dissatisfied as well as others pleased? Let not Objections, already baffled, and answered, by your selves have any force to hinder you in so great a work. And yet there is need of one Use of the Doctrine more.

Use 4. To stir us up to a solemn Supplication unto, and entire dependance upon the Lord to perform his own Work, in his own way. The Church needs and calls for the prayers of all the Members of it; and the promises of God are *the ground of our Faith, and encouragement*

ment of our prayers, Iſa. 1. 25, 26. *I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy Tin; And I will reſtore thy Judges as at the firſt, and thy Counſellours as at the beginning; afterwards thou ſhalt be called the City of Righteouſneſs, the faithful City.* Indeed if we conſider Gods rejecting the wicked as *Reprobate Silver*, abſtractedly and by it ſelf, it ſeems rather matter of trembling, than of deſire. When the Pſalmiſt had ſaid, *Pſa.* 119. 119. *Thou putteſt away all the Wicked of the Earth as droſs*-he adds *v.* 120. *My fleſh trembles for fear of thee.* But when we conſider it, in reference to his deſign, the purifying and beautifying his Church, the preſerving and defending it from all that would miſchief it How could all they *who make mention of the Lord not keep ſilence*, but pray more earneſtly, *and give him no reſt till he hath made* Jeruſalem *a praiſe in the Earth*; till the name and image of our King be again viſible on all his Coin; as he hath ſaid, *I will write on it the name of my God, and the name of the City of my God*, Rev. 3. 13. till that, which is the inſcription on the Coin, ſhall be written round the Church,